

ΘΥΣΙΑ ΑΙΝΕΣΕΩΣ,
OR A
THANK-OFFERING
To the LORD,
For the happy Recal of Our dread
SOVERAIGN
CHARLES,

BY
The Grace of God, King of *England, Scotland, France, and Ireland*, Defender of the Faith, &c. to His Kingdoms and People.

Delivered in a Sermon at *Rougham in Suffolk*, May 24, 1660.
A day (as we heard) set apart for that purpose.

God save King CHARLES the II.

L O N D O N :

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To the worshipful

JEFFERY BLURWEL

OF

ROUGHAM in the County of

Suffolk Esq.

SIR,



On having heard a sermon publicly delivered on the 24 of May, 1660, a day set apart (as we heard) for thanksgiving to God for the happy recal of his Majesty King CHARLES to his Kingdomes and people, were pleased to request a copy thereof, which I not knowing how to deny to a Gentleman so well deserving, and so much of him who hath no greater ambition then to be responsal to that goodness which in this age is grown so rare a dainty; In obsequiousness to your demand I have here made that a Present to your Eye, which you formerly tasted by the Eare, not expecting that the Pen should express the lively Energy of the Voice; yet as Pictures sometimes please where the lively Motions are not found: so my hope is you will favourably accept in writing what you approved when vocally delivered. The danger of fawning we are not ignorant of, the breath of palpon's is infectious, a taint to the receiver, treasonable in the speaker. Yet may we not refuse to give just praise, thereby to avoid the suspicion of Parasitisme. Your religious minde is manifest in your actions, in your publick attendances, and private duties, exemplar in both, to your neighbors abroad, to your family

The Epistle Dedicatory.

at home. Your love to distressed Ministers in the late stormy times, though you had not a Cave to hide them in, yet you wanted not an House to entertain them, nor a munificent hand to relieve their necessities, which howsoever they be resented by some, will be no less then Aromates in heaven. Your cordial and constant loyalty to his MAJESTY hath been sufficiently known to those that know you, and as much may be said of your sincere affection to the Church of England, which speak for you to all not misled in a distracted and confused generation. What these might do with others I know not, they are strong motives to me to prize your worth, and prosecute your person with respect. May it please you to accept what I have done, and what my desire is to do to serve you, that shall more oblige him who is, and resolves to be,

Sir,

Yours in all humble observance,
and daily Oratour at the
throne of grace,

HEN. WHITE.

THANK-OFFERING

TO
the LORD for the KINGS happy return to
his People.

MATTH. 21. 42.

Jesus saith unto them, Did you never read in the Scriptures, The stone which the builders refused, the same is become the head of the corner? This is the Lords doing, and it is marvellous in our eyes.



His is manifest to all that these words are a reply of Christ to some men concerning something formerly discoursed, by the knowledge whereof we are lighted in to the present business. In his preaching our Savior had proposed the parable of the vineyard from *vers. 33.* and so on. In which he had presented the immense bounty and benignity of God towards the *Jews*, his unwearied patience, and expectance of fruit, his great care of continual supply by sending messenger after messenger, and last of all his *Son* to whom all reverence was due, and ready submission supposed; but we finde in them unparallel'd insolency, horrid cruelty, and detestable ingratitude in beating and butchering the *servants*, by a continued course in wickedness murdering the *Son* the true and lawful heir of the vineyard, not for any evil that he had done, but that they might get the inheritance to themselves. They *dispossessed* him, that they might take possession, made him *away*, that they might make way to their own advancement. Too sad a story for this joyfull day, nor would I have soured your

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thoughts with the least remembrance of it, did not the dependence of the present words exact it at my hands. In the 40. verse, our Lord doth rather ask a sentence then pronounce one, as choosing rather to make them their own Judges then to judge them. *When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?* To this they roundly answer, verse 41. *He will miserably destroy those wicked men, &c.* Full little thinking that they were concerned in it, but taking it as a business remote, they spake plainly; that if God were just, he would not suffer so great iniquity to go unpunished, and though he came late, yet he would smite sure at last, returning the full measure of their demerits upon their heads. Evil they were, and evil punishment they must look for, to be handled as severely by divine justice, as their inhumane wickedness required. So favorable are men in their own case, so loth to be found guilty, so ready to put it off, so forward to lay it home to others, whilst they hope the blow shall not hit them.

In the words of the Text we have Christs return to them, by which they might understand that they were meant in all that had been said, the very men who had acted so great villany, and were yet to act more. *Did ye never read in the Scriptures, The stone which the builders refused, &c.*

The words are cited out of the 118. Psalm, vers. 22, 23. They are *Erethematical* or *Interrogatory*. The Interrogation is not simple, but *figurate*, and hath here the force of an *Asseveration*. *You have read the Scriptures, and in them these words also.* He doth not question what he had a desire to know, but speaketh as of a thing known to them, as men studied, well vested in holy Writ, not to seek in that book, in which they sought *Eternal life*.

John 5. 39.

His speech is directed to the *Jews*, men within the pale and Pinery of the Church, who acknowledged the Scripture to be *divine*, & given by divine inspiration, and as *from God*, of it self creditable and unquestionable. These men do more doubted of the divine authority thereof, then of the Divinity it self. They were fully persuaded that God spake here, whose Authority is Supreme, from which there

1 Tim. 3. 16.

for the Kings happy return.

is no Appeal, It was enough to them, there needed no more, the evidence of the Word had with them the force of all arguments, they could no more refuse to submit to this, then to refuse their God. It is in vain to quarrel or dispute in a case determined by the great Moderator of heaven and earth. There we search, but having found it there, we look no further, in this we acquiesce.

In the words we have two parts,

- 1. An Instance, *The stone which the builders refused, the same is become the head of the corner.*
- 2. An Inference, *This is the Lords doing, and it is marvellous in our eyes.*

1. The Instance is a *Tropical speech, or Metaphorical*; when a name or thing is transferred from its proper signification to another, or not proper, by some similitude. In *Rhetorick* none is held more elegant, or of a more frequent use. The holy Scripture is full of them, not abhorring from those Schemes which the *Plebeians* are forward to censure and condemn in those that use them, as smelling too much of art, to which they are strangers. Here the state of Gods Church, or people, whether we regard the *Ecclesiastical*, or *Political* frame, is likened to a *building*; they which have the government, or be in power, to the *builders*; choise men, or designed of God, to the *stones*; the materials and strength of the whole fabrick; such as those by the Architects are refused, or laid by as useless; yet though wilfully rejected by men, are against their wills, by the divine providence, advanced to the Supremacy, or *head of the corner*. This is the sum of the Metaphor, whose sense I shall endeavor more particularly to inquire after, which that I may the better do, let us in this first part of the Text observe two things,

- 1. A Rejection by man, *The stone which the builders refused.*
- 2. An Exaltation from God; *The same is become the head of the corner.*

Which

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Which together may be expounded three ways,

1. *Historically of David.*
2. *Prophetically of Christ.*
3. *Analogically of Kings.*

My care shall be to avoid wringing and wresting, that is a *spiritual tyranny* to rack and torment a text, to force it to say what we would have it, I shall strive for no more then dilucidly to deliver what the words put into my hand, carrying on the *Rejection* and *Exaltation*, according to the order laid before us.

The Histori-
call sense.

1. Though *Christ* were before *David* in dignity, yet was *David* before *Christ* in time in his sufferings, we will ever give *Christ* the priority of honor, yet without injury to *Christ* take *David* first in order, for the *Historical* sense.

1. And order willeth us to begin with his *Rejection* by men, *David* was a stone which the *builders* refused. Called a stone (say some) because he killed *Goliath* with a stone. The man he was whom God had designed for government, anointed by his Prophet, confirmed by his promise; yet despised and refused, thrown away as good for nothing, and that by the *builders*, *Saul* and his *Courtiers*. An hard time he had of it, he met with hard terms, course usage, driven into straights, put to his shifts, and that for many years together. *Saul* persecuted him with deadly hatred, and would suffer him to rest no where, but dogs him in the wilderness, hunts him as a Partridge on the mountains, drives him out of his kingdom from among the inheritance of the Lord, saying, Go serve other Gods. Forced he was to live amongst the idolatrous heathen, thus thrust into temptation, either to lose his life at home, or change his religion abroad to the loss of his Soul. He was refused by *Abner* a great Commander, *Ishboseth* General, who made himself strong for the house of *Saul*. What was done for *Ishboseth*, was the undoing of *David*, purposed to keep him out of the kingdom.

1 Sam. 26. 21.

1 Sam. 26. 19.

2 Sam. 3. 6.

1 Sam. 23. 16.

The men of *Keilah* refused him, and would have betrayed him, that he might fall into the hands of *Saul*. The misery of great ones was seldome unattended by treachery; they might

might sooner finde an whole tribe of disloyalists, then one person that were faithful. The *Ziphites* refused him, and discovered him to *Saul*, *Doth not David hide himself with us in the strong holds of the wood, &c.* The woods were willing to cover him, but there were men found ready to lay him open to destruction. Thus was *David* refused on all hands, made contemptible as a stone which we tread upon, spurn away as good for nothing, in repute a triobular, a mere gregaring, held unfit to supply the place of a man. He was the stone which the builders refused.

2. You have now heard of his rejection, have a little patience, and you shall hear of his exaltation, *The same is become the head of the corner.*

Even he that was debased, despised, and rejected of men, is notwithstanding all that exalted by God, whom they thrust to the threshold, the Lord placed on the throne, made him the head or chief of his people, like a corner stone that joyned all together, or a bottom stone that sustained the whole weight of the building, and bare up the body polittick. *Hoc in Davide actum est*, This was done in *David*. Calvin. Har. When his enemies had done what they could to undoe him, all would not do, *In fumum abiit*, their work vanished into smoke, and *David* sits enthroned among the people of God. The *Chaldee* expoundeth it of *David*, *The builders despised the young man, which among the sons of Jesse was worthy to be made King and ruler.* At the first he was *Ejectus in exilium*, driven into banishment, at the last, *Eveltus ad dignitatem*, lifted up to dignity, or constituted King. So *Moller* of *David*. *All the Elders of Israel came to the King to Hebron, and King David made a league with them in Hebron before the Lord: and they anointed David King over Israel.*

*Moller. in
Psalm 118.
2 Sam. 5:3.*

Power may do much, *might* overcometh right, the strongest sword hath often cut asunder the most just title. *Policy* may do more, there was more danger in *Achitophels* brain then in *Absaloms* power. *Malice* is held unmatchable if armed with power, yet hath that been over-reached by *subtily*. There is more done by the hand then the ham-

mer with which it worketh. Where all these can do nothing, *treachery* hath prevailed; an army in array may meet that resistance which hidden fraud never seeleth of. Yet could neither *power*, nor *policy*, nor *malice*, nor *treachery* hinder *David* from his kingdom. How vain is it for man to strive against God! *Nimrod* is permitted to build a *Tower*, it proves but a *Babel*. *Why do the heathen rage, and the people imagine a vain thing?* Their purposes came to no purpose, their *will* was good, but their *hands* were weak. Were it not better for men to be quiet, then to storm themselves into a frensie, or swell till they break? All buildings against God are upon a *sandy foundation*, which the next gust of his displeasure levelleth with the earth. *Gamaliel* told the *Jews*, that *if the work were of God, they could not overthrow it*. The providential works of the Highest are so firmly cemented, that the whole power of the creature is not able to dissolve them. Let the man whom God will raise be confident, let his enemies keep off their hands, which they list not up but to their own destruction.

Pfal. 2. 1.
Non imple-
verunt quod
volverunt.
August. tom.
8. Enarr. in
Pfal. 2.

Acts 5. 39.

The Prophe-
tical sense.

2. These words which are expounded *Historically* of *David*, are meant *Prophetically* of *Christ*. He was the *stone* which the *builders* refused, yet became the *head* of the *corner*.

Παυλι: πρου
Απολ, &c.
Chrylost.
3. in Psal.
117. In Matt.
Homil. 69.

That this is so, is manifest to every one, saith *St. Chrysostome*. He calls himself the *stone*, and the masters in Israel the *builders*; so the same Author. What was done in *David*, was but a preamble and figure of *Christ*. I shall not need to tell you that Interpreters, both ancient and modern, are in here, in with *Christ*; and for him. In the Text we have *Christ* himself alledging the words of the *Psalmist* for himself, we need no more witnesses. He that was typified by many other things, is found also under the Metaphor of a *stone*. *The rock was Christ*. Not the natural and signifying, but spiritual and signified. *Christ* the substance was shadowed by it. Behold, *I lay in Sion for a foundation, a stone, a tried stone, a precious corner stone, &c.* Not *hay*, or *straw*, such combustible matter; not *clay*, or *earth*, such crumbling stuffe; nor *wood*, which may rot; but a *stone*, firm

1 Cor. 10. 4.

Isai. 28. 16.

firm and durable, no common or ordinary stone, but a *precious* or *sumptuous stone*, more worth then the world. Were my intent to follow the Metaphor in relation to a building, it were easy to shew the firmness, fitness, fastness, the aptness to bear the weight laid upon it, the durability and stability of this precious stone; but it shall suffice me to follow the Method of my Text, which mindeth us of the rejection and exaltation of this stone.

1. *Christ was refused by the builders.* Caiaphas the high Priest, the Priests and Elders, the great *Sanedrim* or Senate, who took the care both of Church and State, of the service of God, and safety of men, they all refused him, and stirred up the people to do the like. *It is expedient for us that one man should die for the people.* That was Caiaphas his opinion, who spake the sense of the great Politicians, it is for the publike profit, let him die whatsoever he be, though never so just, or innocent. One head shall go for many, said the Poet. If it be for the turn, Christ himself shall be turned to death. *We will not have this man reign over us.* They say not why, they give no reason for it, their will was their Law, and by the Law of their wills they refused him, then which nothing is more illegal or tyrannical. When Pilate had professed openly that he found no fault in him, and asked them if they would have him released, they cried all again, saying, *not this man, but Barabbas.* Now Barabbas was a robber. What rejection could be with more scorn and contempt, then to prefer a robber before him, the ring-leader of cruel sedition (so Grotius expounds the word *ἀρχηγός*) before him that was *Heir of all*? But ye denied the *holy One*, and the just, and desired a murderer to be granted unto you, and killed the *Prince of life.* The head they rejected, not from headship only, but from all use, they did not onely deny him the *chief place*, but allowed him *no place*, not so much as to live in the world. It is rightly observed by a most learned and godly Bishop of ours, that it is not *Improbaverunt*, they disliked, but *Reprobaverunt*, they rejected as a reprobate, and indeed they could not use a reprobate worse. But the chief Priests and Elders persuaded the mul-

John 11. 50.

Unum pro cunctis dabitur caput.

Virg. Luke 19. 14. Stat pro ratione voluntas.

John 18. 38, 39, 40.

Grotius in John 18. Act. 3. 14, 15.

B. Andrews.

Math. 27. 20.

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titude that they should ask Barabbas, and destroy Jesus. It was a custom among them to have a prisoner delivered unto them at the feast, the choice of the man was left to the people, who must be wrought to serve the turn, and such vertiginous spirits are soon wheeled about by their great masters, their concurrence conducing to colour the business, to take off much from the great ones, by the intervention of their votes which carried it, and cast our Savior to destruction. The question is moved by St. Chrysostome, How did they reject him? To which his answer is, by saying that he was not of God, that he seduced the people, that he was a Samaritan, and had a devil. That is the way of the slyly wicked, first to accuse, though never so falsely, to render the person odious, then to close up all by an out-cry against him, Crucifie him, crucifie him. Away with him, away with him, crucifie him. You have now heard the rejection of Christ, he was the stone which they refused.

2. His exaltation followeth, The same is become the head of the corner.

Whom they marred, God made; whom they depressed, he advanced; whom they killed, he raised; whom they vilified, he glorified. After his refusal he was assumed to honor, and lifted up to the highest perfection. Disallowed indeed of men, but chosen of God, and precious. Their reprobate, but his elect. They threw him away as a pebble, but God esteemed him above pearls. He indeed was the pearl of great price, though undervalued by men of corrupt mindes. They thought him unfit for any place in the building, but God giveth him the best place, maketh him the head of the corner. He is the foundation of the building, though the builders refused him, ἀγκυραῖον, which with some is Angularis imus, the bottom-stone, upon which all is built; with others Angularis summus, the top-stone by which all were fastned. Christ was both, the foundation of the whole building. For other foundation can no man lay, then that is laid, which is Jesus Christ. The coupling or fastning of the whole building together, that he might joyn two walls together, that is, either people, both Jews and Gentiles. This the

Πῶς δὲ ἀ-
ποδοκιμα-
σαν; Chryl.
in Matth. 21.
Homil. 69.

Luke 23. 21.
John 19. 15.

Post repro-
bationem as-
sumptus, &
sublimatus in
consumma-
tionem. Ter-
tull. advers.
Jud. cap. 14.
1 Pet. 2. 4.

Ephes. 2. 20.

1 Cor. 3. 11.
Ut duos pa-
rietes. i.e. po-
pulum ut-
rumque con-
societ. Hier.
in Matth. 21.

the ancients concur in, and in their judgement those words of the Apostle are for it, *For he is our peace, who hath made both one.* He brake down the partition, made the union. The Jews and Gentiles were divided, not in Nation onely, but in Religion, in Rites, Laws, Ordinances, and for them by animosities and enmities, by contempt and hatred each of other, these *Christ* removed by dying for both, by communicating to both the same word and spirit, that they which are at the utmost distance and defiance, are by the same faith knit together in *Iesus Christ*. Therefore let all the house of Israel know assuredly that God hath made the same *Iesus*, whom ye crucified, both Lord and *Christ*. The object of your contempt is now in the greatest honor; he whose name you did execrate, hath now a name above all names; he whom you contumeliously abused, God hath crowned with Glory; you brought him to the grave, but he is risen from the dead, and thereby declared to be the Son of God, with power according to the spirit of holiness; the same *Christ* whom you hanged upon the cross, now sitteth on the right hand of God. Herein appeared the power and wisdom, or the powerful wisdom of God, which overwrought all the malice of *Christs* enemies, and in despite of them hath made, or advanced the stone by them refused the head of the corner, the fundamental, and principal of all.

Ephes. 2. 14.

Act. 2. 36.

Rom. 1. 4.

3. Having taken into consideration the *Historical* sense as meant of *David*, the *Prophetical* sense as pertaining to *Christ*, give me leave to say something of the *Analogical* sense in reference to *Kings*.

The Analogical sense.

The building being of stone, the materials firm and solid, which the Text in a borrowed sense speaketh it to be, *Kings* and *Princes* go along with the resemblance, being a part of the *Political edifice*, a principal part, of the foundation amongst us; our Lawyers telling us that *Monarchy*, or government by *Kings*, is one of the *fundamental Laws* of this Nation, it will not be denied, but they may be taken in by proportion or likeness. Sure we are that in the holy Scriptures we finde them such, and though our translation turneth it, *The chief of all the people*, yet the Original hath it,

Pinnerb

- Pinneth cal-bagham*, the corners of all the People, the supporters of the Common-wealth, and the most eminent of
- Num. 24. 17. all. *Balaam* prophesying of the *Star* that should come out of *Jacob*, and the *Scepter* that should arise out of *Israel*, saith, that he should smite the corners of *Moab*, where our margent hath it, the *Princes of Moab*. Princes are called the *stay of the tribes*. The Hebrew is *Pinneth* the corner of the tribes. The old Latine turneth it *Angulum populorum*, the corner of the people. To be understood of Princes as the *firmament* and *ornaments* of the Common-wealth. We have found them *corners*, we may finde them *Heads* or
- Num. 1. 16. *Chiefs* also by their usual appellation, *Heads of the thousands of Israel*. The *Elders of Israel* said unto *Jephtha*, that they
- Judg. 11. 17. came unto him that he might be their head. *Lerosch*, which the Seventy turn it *apex*, for a Prince. Then shall the children of *Judah*, and the children of *Israel* be gathered together, and appoint themselves one head. The *Thargum* reads, They shall appoint themselves one Prince of the house of *David*. Let the place be meant of *Christ*, yet is *Christ* as *King* called the *head*, which is to my purpose: Kings and Princes are called *heads* not only for their eminent place or power; but for the great profit they should bring unto the people, by ordering and governing them in a way most conducing for their good; which is of import against the *Accephalists*, the men of an headless way, and the *Polyccephalists*, which are for many heads, both being monstrous and unnatural.

Kings being found to be *Corner-stones* and *heads*, in reference to the publike State, or Government, we may proceed to their Rejection and Exaltation, which are the parts of the Instance. Here I might shew how this hath been verified in other Nations, as amongst the *Macedonians*, *Epirots*, *Danes*, and in later times among the *Turks*; but this time calling for it, I shall onely run the parallel in our present Sovereign Lord King *Charles* the Second, as a stone refused by man, yet exalted by God, and made the head of the corner.

His rejection is first offered unto us, *The stone which the builders refused.*

By

By builders or architects here we are not forced to understand them to whom the government was legally committed, not the *Archigubernists*, but meet *Archimagoes*, which by crafty and cruel devices took upon them the government, which snatched the reigus into their hands, and forced to themselves the Title of the *Trustees of the Nation*, who under pretence of keeping, utterly ruined the liberties of the People, who in stead of holding forth a *Scepter of safety*, held over their heads a *Sword of terror*. By these our true and lawful King was refused, or reprobated, (as the word in the Text hath it) used most basely and unworthily, as the refuse, recement, or retriment, that I say not, as the excrement of men. Here he was to three Kingdoms, lawful heir, and apparent, yet not suffered to enjoy one of them, not a corner in any one, not to rule, but not to live in any one of his Dominions, but driven as a miserable exile to shift as well as he could in the wide world. After the fight at *Worcester* there was a thousand pounds promised to any that could bring him into the hands of his enemies, that the price of his head, as we have cause enough to think. When he had found shelter among the *Low-Dutch*, he was soon driven from thence by those here, which had the better of that nation by sea. His next remove was into *France*, where having found an *umbrello* with his allies and royal relatives, he was upon compact to be removed from thence as soon as the men here had closed with that Monarch, and driven to hunt abroad for another covert, which for a small time he found amongst the Protestant Princes in high *Germany*, where he met not onely with civil usage, but remarkable honor. VVhen our workmen had concluded a peace with *France* and the *Low-countries*, and a war begun with *Spain*, he was by that King taken into protection, which sounds much to his honor with all true-hearted *Carolists*, under that wing he remained till of late. Here have been two or three Parliaments (so called) which made it their first work to renounce his interest, and you are not ignorant that some (who called themselves a Parliament) abjured him, and decreed that he should be abjured and utterly

terly renounced by all others. What our most gracious King suffered in all the time of his absence, what dangers he was in, in what straights, with what temptations assaulted, with what difficulties he wrestled, is not easily conceived, nor can by me be delivered, yet let me think enough to have been said to warrant the applying of these words to him, *Lapidem quem reprobaverunt adificantes*, The stone which the builders refused.

2. Blessed be God, we are now come to his *Exaltation*, *The same is become the head of the corner*.

After so long rejection, no appearance of help, not a spark of hope visible, his enemies triumphing, his friends at the dead list, no reviver to sense, the strength of humane reason at a loss, this stone cast down is raised, our King restored, advanced to his native right, the inheritance of his royal Predecessors, to the height of honor, and what is more, enthroned in the hearts of his People, holding as strong residence in their affection, as presidency over the Nations. Not to speak of the way and means, the happy instruments, a small army from the North, the scattering of an opposite army without a stroke striking, the forwardness of *Englands Metropolis*, the noble City of *London*, the suddain concurrence of the whole Nation in the several parts of it, and by the principal men, remonstrating, and declaring for a free Parliament, their countenancing and encouragement from the Lord General, such a Parliament called, assembled, and unanimously assenting and avowing to recal their King, the dispatch of their Proclamations to declare His Right, to protest their loyalty and subjection, to perswade all to entertain Him as their Sovereign, to the exceeding joy and super-abounding gladness of the People, which hath rung through the Nation, mounted up in multiplied flames like the Stars in number, the air rent with acclamations, and all these persued with publike thankfulness to God, every good heart being a prepared altar for such an offering. These considered, not felt with the hand, but poised in the ballance of a devout estimation, we cannot doubt of the convenience of the Textual instance to our gracious

gracious King, and dread Sovereign, the same stone which the builders refused, is become the head of the corner.

2. I can stay no longer in the Instance, the fore-wind of my Text filleth the sailes of affection, and drive on to the Inference, which is a part of application; *This is the Lords doing, and it is marvellous in our eyes.*

Two things here offer themselves unto us,

1. An Adscription to the worker, *This is the Lords doing.*
2. The Admiration of the work, *And it is marvellous in our eyes.*

1. An Adscription to the worker, *This is the Lords doing.*

1. God is owned in it, and he hath owned his servants, whose prayers went up for a memorial unto him, who hath returned a gracious answer never to be forgotten. He hath signed their petitions with the broad Seal of his mercy, which must be engraven upon our hearts with the indelible characters of *love* and *gratitude*. That which was done was not by man, or men. What hands soever were in it, there was an hand above all which produced the blessed effect. We exclude not the means, though God needs them not. Where the cooperation of *second causes* is allowed, the main work is attributed to the *first cause*. Let me be understood of what is truly and properly good; *The Lord is of purer eyes then to behold that which is evil*, and certain I am that he looketh not favorably on them that entitle him to it. This work was *great* and *good*, greatly good, such as became the great God to do, and with all willingness we acknowledge him the doer of it. Done it was, not by humane force, but by Divine power, so St. *Jerome*. *They gat not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them.* Their arms were not idle, nor their swords useless, we may well think that their hearts set their hands on work, yet there was something above all these, without

Οὐκ ἦν εὐ-
δοκίμων τὸ
γεγονός.
Chrysost. in
Psal. 117.

Non huma-
nis viribus,
sed Dei po-
tentia. Hiero.
in loc.
Psal. 44. 3.

the concurrence whereof the victory had not been attained. Let us leave mens sins upon their own score, but give the Lord his due in all that is good. What good is done by man, be the instruments who you will, it is the Lord that by them doth the good that is done. This denieth not an acknowledgement to the hand by which the benefit is conveyed; we may kiss the cup out of which we drink, but our thanks must be carried to another. The widow of *Sarepta's* kindness was gratefully received by the Prophet, so was his entertainment by the *Shunamite*. All the help we receive by the hands of others ought to reside with us, and be required, if in our power. Let them wear the robe that won the fleece, let the Crown be ever set upon the right head, let God have the glory.

2. When the Lord hath done his work, his great work, he hath determined, all ought to acquiesce in it. Yet let me have leave to think that in works of this kinde all have not resented his goodness, nor thankfully approved the operation of his hands. The *Critical humorists* want not a black tooth to bite, nor a bitter tongue to inveigh against the best performances. Gods deliverance of *Israel* out of *Egypt* was not attested with thankfulness from the *Egyptians*, but persued by hatred to his people, so far were they from resting in it, that they armed against it. When God had chosen *Saul* to be King, there were children of *Belial*, who said, *How shall this man save us?* and they despised him, and brought him no presents. *Homines nequam*, (so *Tremellius* and *Juvius* turn it) men of perverse spirits, who dislike that with which all others are pleased, who adore no images, but those of their own imaginations, who arrogate all to themselves, but derogate from all others, even from them whom God will have honored. When *Salomon* was advanced to the kingdom, the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. This was harsh musick in the eares of *Adonijah* and his followers, extremely displeased, the bit they gaped for fell into anothers mouth, they were distressed because deprived of their expected sweettooths. Let the Lords doing be

be never so great, or glorious, male-content, self-seekers, such as are sharp set upon their own emolument, full of hope to have their turns served in their own way, have still in them a contrary humor to the Lords doing. They which see the hand of the Lord in it, his right hand, and that reaching forth a rich blessing to his Church and people, are otherwise affected, they magnifie the Lord, their souls bleis him for the benefit, they *rejoyce* in it, and *show* for joy. *Plal. 5.11.*
St. Chrysostome hath four words to expresse the joy of the people for the exaltation of the stone refused, to rejoyce, to leap for joy, to be affected with chearfulness, to entertain with delight or pleasure. These he would have spiritual, of the mind and heart. That is ever best, and without that all other joy is but froth and scum. Yet it may not be denied but the inward joy of the soul may have it out: lets the full heart will finde a vent, it cannot forbear the discovery of it self. *David danced before the Ark. Moses sung* his thankfulness to the Lord. *The singers went before, the players on instruments followed after: amongst them were the damosels playing with timbrels.* Where there is an impression of a great work of God upon the soul, a work of mercy, such expressions as disagree not from reason and religion are imitable and commendable, in which pious men are not to be blamed if they seem to forget themselves in remembering the great work of the Lord. *Plal. 68.25.*

3. The Lord puts much honor upon them whom he maketh instruments of his peoples good, yet it concerns them to remember, *Hoc factum a Domino.* This was the Lords doing, and to tremble at the least defaultment from his glory by assuming to themselves the least part of his due. He is very tender in point of honor, and will not endure his Crown upon the head of a creature; it is well that they may partake of his mercy, to cloud his Majesty is unsufferable. *Herod was smitten by an Angel, because he gave not God the glory. Acts 12.19.* *Epiphanius* affirms it, that there were none of the Sect of the *Herodians* left in his time. Had there been anytime without such haughty spirits that from the love of self-exaltation, have challenged the whole glory

Dan. 4. 30.

Psal. 115. 1.
Non nobis,
quid non a
nobis.

Psal. 111. 4.

Rom. 11. 33.

David's Cor-
r. 249. 251.
in psal. 115.
in Rom. 11.
Hom. 19.
Num. 23. 27.

of their actions to themselves? *Is not this great Babylon, that I have built for the house of my kingdom, by the might of my power, and for the honor of my Majesty?* Here is a voice of pride beyond the common stature of men, but he was un-man'd for it, and turned out to common with the beasts, the fittest company for such who lose God in the gaze of themselves. That of the Psalmist doth best become the thoughts and mouths of the servants of God, *Not unto us O Lord, not unto us, but unto thy name give glory.* Not to us, because it was not of us. It was thy doing, not ours, it is enough for us to have the fruit and comfort, to thee onely, O Lord, be all the glory for ever.

2. I may not omit what the Text subjoyneth, to the adscription to the worker, the admiration of the work, *It is marvellous in our eyes.*

It was thy work, and our wonder. We have had *factum a Domino*, The Lords work; here *factum mirabile*, His wonderful work; *He hath made his wonderful works to be remembered.* Remembered they may be, comprehended they cannot be. Were they not transcendent to the bounds of reason, our knowledge would prevent admiration. We admire what we understand not: though something be seen, yet there is more then we can see. In *David's Exaltation* after his rejection, in *Christs*, in our *Kings*, all wonderful, and applicable to all. But the business of this day, will licence me to look to the last, the Lords making our King that was refused, the Head and Ruler of His People. *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out!* That there was a depth he knew, how deep it was he knew not. The speech is of one admiring, not of him that knew all. We are not ignorant of what the Lord hath done, yet we are to seek in all that he hath done, and must make admiration our refuge, as his people did after a great deliverance. *Quid operatus sit Deus?* What hath the Lord wrought? If we fix our eyes upon the Sun in his brightness, they are dazeled; if we wade in the Ocean, our feet fail us; if we muse upon things too high for us, our thoughts

thoughts are puzzled. As creatures of the greatest sagacity sometimes lose the sent, and are at cold hunting: so the most sublime wits are foundred in the great works of God.

Let the means be considered by which the Lord did this great work: that help came from whence it was least looked for; from a party not comparable to their adversaries in power; in such a juncture of time, when the pretended builders were past fear, being fleshed with fresh victory; the people past hope, looking for no better then to be devoured by Publicans and Sinners; to which if we add the way in which it was done, without noise, without bloodshed, so many recovered without the loss of any, a strong army scattered without conflict; the wonderful providence, power, wisdom, and mercy of God appeared in it, even to astonishment. That poor we, unworthy we should live to see our gracious *King* by them dispised, refused, cast off with insulting, recalled, restored, enthroned with honor, prosecuted with abundant love, and redundant declarations of joy: To see the almost ruined *Walls* of our *Nation*, our good *Laws* repaired; our lost *Liberty* recovered; our *Rights* and *Properties* assured; and that which is more dearest, our withered *Religion* to flourish once again; to meet a gale of good hope to see the *Church* raised out of her grave, restored, not to life only, but to *health* and *beauty*; this, this I say, is wonderful in our eyes, there is a *depth* in it, a depth not to be fathomed by the plumb-line of our understanding, yet ever acknowledged with admiration, published with grateful confession, and though it cannot be thoroughly uttered, yet it shall never be smothered, but as a beacon upon an hill perpetually burning to the glory of our God. Here was a wonderful wonder, (as the Father hath it) This in our eyes, in the eyes of the receivers, not of the refusers: they look upon it with regret, we with love and joy.

The Lord hath done great things for us, Whereof we are glad. What shall we render unto the Lord? You know what the Prophet said concerning the Shunamite from

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2 King. 4. 13. whose hand he had received benefits, *Reboid, thou hast been careful for us with all this care; what is to be done for thee?* VVe that have been so great receivers, cannot but be solicitous of a return, unless incapable of gratitude. I would not have you branded with the reproach of the *7^{en}*, (saith Bernard) of whom the Scripture testifieth that they were *unmindful of the benefits of the Lord, and the wonders that he had shewed them.* VVe cannot recompense, but we ought to *recount*; we cannot pay, but we ought to publish; *That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.* He honoreth the giver that publisheth his own receipts, he begets a good opinion of his benefactor in others that tells abroad all the good that hath been done for him. New mercies call for renewed thankfulness, *O sing unto the Lord a new song, for he hath done marvellous things.* Gods works are never old whilst their memory is fresh with us. If we take new for excellent, exquisite, not vulgar, but such as may be suitable to that which he hath done for us, our words will be too low, let us therefore borrow of others what our poverty cannot supply. Let us borrow that *Trisagium* of the Seraphims, *Holy, holy, holy, is the Lord of hosts; the earth is full of his glory.* That *Doxology* of the heavenly Militia, *Glory to God in the highest, in earth peace, good will towards men.* That *Adoration* of the Four and twenty Elders, *Thou art worthy, O Lord, to receive glory, and honor, and power, &c.* That *Hallelujah* of the heavenly Chorus, *Salvation, and glory, and honor, and power unto the Lord our God.* Let our hearts warm the blessing, let our tongues declare the work, let the worker be hallowed in our lives, that our greatest care being to walk worthy of his bounty, it may please him to perpetuate his loving kindness towards us, through Jesus Christ our Lord, to whom with the Father and the Holy Ghost, be all honor, glory, praise and thanksgiving, now and ever. Amen.

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